10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
Karen AP7

have come under the Burman official and formed a single unit in his jurisdiction, and on the whole have received just treatment. In some cases, a Karen of standing and influence has been chosen as the headman and has had Burmese villages under his control. In this way Karens have risen to power over those who formerly looked down upon them.

There has usually been a strong national self-consciousness among the Karens. They long for the freedom which they feel would come if they had a Karen king and were out from under the rule of the Burmese and even, in a small degree, of the British. The "prophets" who have led various revival movements among them have had something of a combined political and spiritual freedom in mind although the former has been kept more or less camouflaged. One of those, who seemed to be a sort of Quisling before the Japanese invasion, was talking about the coming of a Karen king to take over the country. But those who heeded him were only a small handful of the more primitive Karens in the Toungoo Hills and those in some of the more remote parts of the Irrawaddy Delta.

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Pipe

10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
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teristics and lived under more powerful neighbouring tribes or peoples whether in Europe, Asia, Africa, or even America. It is hoped that better relations may grow out of the common suffering of this present conflict. This applies to the attitude of the minority as well as to that of the majority.

Pipe

XI

PROGRESS

Very few races or tribes of people have made greater progress in a century and a quarter than have the Karens in Burma. When we think of their wild state, their unhealthy ways, their lack of knowledge, their fear of strangers and their hesitancy in changing their old accepted ways, their primitive agriculture and crude villages, we can hardly realize that some of the refined, educated, well-dressed and cultured people that we have known come from such unlikely ancestry. The "wild cattle of the hills" have indeed turned out to be what they called themselves, *Pga K' Nyaw*, which actually means "men".

One of the greatest contributing factors in helping them to throw off their fears and rid themselves of the fetters of stagnating customs was their accepting the releasing power of the Christian religion. This opened their

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

quires the desired strength or percentage of alcohol. Distilled liquor is obtained by boiling the fermented beverage in a closed vessel, from the top of which issues a bamboo pipe that leads to another vessel in which the steam condenses. A more concentrated solution of alcohol is thus secured. On the plains the glutinous rice, which is raised there, is much more commonly used in making liquor than the ordinary grain, because it contains a higher percentage of sugar. The plains possess another source of intoxicant in the "toddy-palms." (See pp. 105 and 220.) The juice of these palms, which exudes from the cut stems of the fronds, is collected and allowed to ferment, thus producing a liquor that is responsible for much of the crime committed by the rural people of all races.

In former days, in the more backward Karen districts and in Siam, the preparation of drink constituted a considerable part of the work of the women. It was used with every meal and was regarded as a necessary part of the native diet. Large quantities of liquor were provided for every festival. But its use is lessening among the more progressive natives and is rapidly disappearing among the Christian Karens.

The use of betel and tobacco is prevalent among the Karen people. Indeed, one might say that it is almost universal among them. The betel-box is always carried on a journey and is ever at hand where work is being done. When the guest arrives, the first act of hospitality is to push the box, replenished with its masticatories, in front of him. Betel, in the estimation of the Karen, forms a part of his food. Small bits of the areca-nut are laid on a fresh green leaf of the piper betel vine; lime is also smeared on the leaf, and perhaps a few cloves or shreds of tobacco leaf are added; the betel leaf is then folded into a wad and put into the mouth. In the process of chewing this "quid" the saliva is turned to a bright red, being secreted in such quantity that frequent expectoration is necessary. Wherever this spittle falls it leaves a red stain. The interior walls of the houses, especially in the corners, and the floors near the cracks are much stained with red. It is not safe to stop under a window or beneath a house, unless one is sure that nobody is within. An early missionary, who traveled with a white pony, was surprised one morning to find his animal wonderfully streaked with red, which yielded only to a vigorous washing. Betel chewing stains the teeth black, though it does not materially injure them, except that the hard usage wears them down or causes them to break off prematurely. Karens often speak of a short space of

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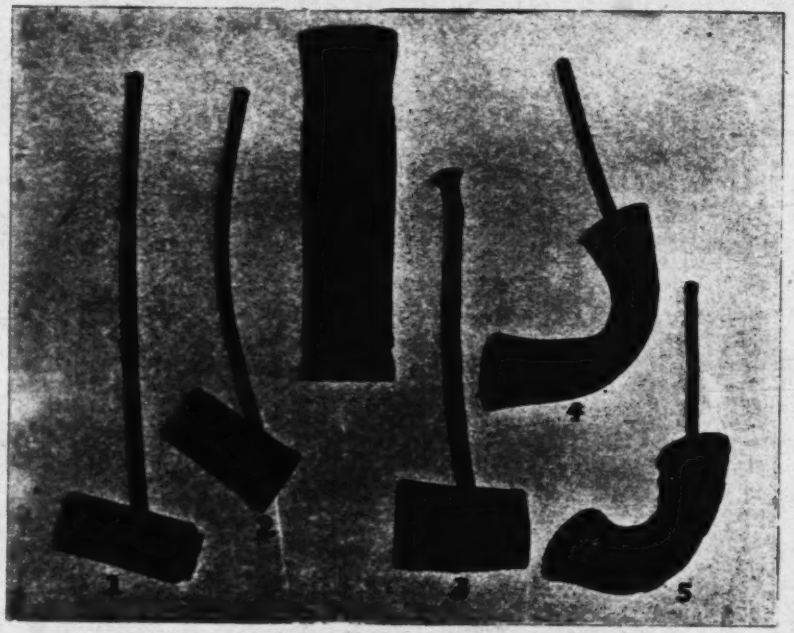
time as being about a betel-chew which, strictly speaking, would mean fifteen or twenty minutes. The women in the hills, instead of chewing the quid, allow it to remain on the tongue and mull it for hours at a time, much to the annoyance of any one trying to follow them in their conversation, which they keep up meantime.

The areca-nut is cut up with a kind of scissors or a sickle. Some use a section of deer's horn about six inches long in breaking



KAREN TOBACCO PIPES AND A PESTON FOR BREAKING BETEL-NUT
Nos. 1 and 2 are sections of bamboo decorated with etched designs; Nos. 3 and 4 have monkey-bone stems, and No. 5 is a bamboo root decorated with silver bead-work.

up these nuts. The horn is perforated by a hole large enough at one end to admit a whole nut, but considerably smaller at the other end. In being driven through this orifice the nut is broken into bits, which issue from the smaller opening. This nut-breaker is not used as much now as formerly. The areca-nuts and other supplies for betel chewing are kept in the ever present betel-box, which in the hills may be nothing more than an end of bamboo or, among those having due regard for the social amenities connected with the practice, is likely to be a round laquer receptacle or, in rare in-

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stances, even a brass box. These more pretentious containers are fitted with one or two trays, on which the supplies are conveniently disposed.

The habit of tobacco smoking is almost as prevalent among the Karen as that of betel chewing. It is indulged in by both sexes and all ages. The dried leaf is rolled into a rude cigar and smoked without further preparation. Pipes of various kinds are also used. The Karen analogue of the American corn-cob pipe is the simplest form, consisting of a short section of a small bamboo with a stem of the same inserted in the side. An approach to our brier-root pipe is made of a curved root of bamboo, nicely smoothed off and fitted with a stem of monkey-bone or silver. The bowl of this latter kind of pipe is sometimes supplied with a silver lining and has a silver wire wrapped around it by way of ornamentation. The ordinary straight pipe may be etched with geometric figures in fine lines and with borders of saw-tooth and star designs. Designs incised on bamboo are found throughout the Malay countries, Borneo, and the Philippine Islands.[5]

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OFFERINGS AND TRAPS ON THE EDGE OF A FIELD

The bamboo platform and basket contain the offerings of the "ta maw a hku" ceremony. Two kinds of rat traps are seen at the left. On the right is a "wa hkaw" or spear trap, the point of which is under the offerings at the opening there.

[5] Skeat and Blagden, *Pagan Tribes of the Malay Peninsula*, Vol. I, pp. 295, ff.; Cole, *Wild Tribes of the Davao District*, 71; Hose and MacDougall, *Pagan Tribes of Borneo*, Vol. I, 228-230.